A poverty-stricken person should either say this Attribute of Allah excessively or write it and keep it on him or say it 40 times in the last Sajdah of Salaatud-Doha (Chasht): he will be amazed at how Allah will deliver him from poverty. - Al Hisnul Hasin

# 16. AL-WAHHAB (THE BESTOWER)

"The gifts of Allah are endless, but the most precious gift He bestows is the knowledge of Himself."

- Abu Saeed Abil Khayr (967-1049 CE)
Source: "Asrar al-Tawhid"
(Mysteries of Divine Unity)

For any reed to be fulfilled, observe Sajdah thrice in the courtyard of the house or Masjid and thereafter lift the hands as in Dua and repeat this Attribute of Allah 100 times. Allah willing one's need will be fulfilled - Al Hisnul Hasin

BI'ISMIHI TA'AALA

# Asmaa ul Husna

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# The Most Beautiful Names of Allah ﷻ

Ml.Moosa Kajee

# AL-WAHHAAB ﷻ (THE BOUNTIFUL GIVERﷻ)

Hibah in Arabic refers to making someone the owner of some item without taking any recompense. Besides Allaah ﷻ, no one else can really give a hibah (gift), since there are two fundamentals in gifts: 1.) to make some-one the owner 2.) not to take any recompense. These two qualities are impossible for a human being. Firstly, man owns nothing in reality as he is the servant of Allaah ﷻ, so how can he make some-one else the owner. Secondly, whatever man does is based on some benefit, whether worldly or with regards to the hereafter. Either a person desires praise, love, honour, safety from criticism, rewards in the Hereafter or the love of Allaah ﷻ. Something is definitely desired. Nothing is done without a purpose. On the other hand, Allaah ﷻ owns everything. Therefore, He can grant ownership to whomsoever He pleases. Secondly, Allaah ﷻ is completely independent. He ﷻ is not in need of any recompense or reward. Therefore, hibah can only be the action of this Independent Being.

If, metaphorically, we accept a human to be a waahib in some items, then too his quality is extremely limited. Bringing things from non-existence to existence, granting cure to the ill, granting children, give guidance to misguided people are such matters which can only be granted by Allaah ﷻ. The bounties of Allaah ﷻ are so many which cannot be enumerated. Allaah ﷻ states, "And if you count the bounties of Allaah ﷻ, you will not be able to do so." In another verse, Allaah ﷻ states,

وَ ما بكم من نِعْمَةٍ فَمِنَ اللهِ

*Whatever bounties are by you, is from Allaah ﷻ. (Nahl)*

Some have stated, "Al-Wahhaab ﷻ is that Being who showers His many bounties upon us without anyone being worthy of it (i.e. it is only the favour and kindness of Allaah ﷻ)."

The granter of everything is Al-Wahhaab ﷻ. Whatever favours man has been bestowed with in reality has come from Allaah ﷻ. Although we outwardly see various other means of attaining bounties, in reality Allaah ﷻ alone is the benefactor, who rains down His ﷻ bounties upon His ﷻ slaves on the slightest pretext.

Explaining the difference between the creator and the creation, Allaamah Khattaabi ﷺ states**, "**Any person that gifts some material possession to another is termed as waahib (a giver of a gift). However he cannot be called wahhaab because Al-Wahhaab ﷻ is that Being
1) whose favours and gifts are of different types
2) whose favours and bounties are plentiful to such an extent that they are never exhausted
3) who grants without seeking remuneration or recompense

The creation is only capable of giving monetary gifts occasionally. They cannot cure a sick person, nor can they grant a child to a barren woman, guidance to a misguided person, and ease to a distressed person (Thus, none of the creation can be termed as Wahhaab). Allaah ﷻ alone is Al-Wahhaab, who has full control and power over all these actions. His ﷻ generosity encompasses all creation and His bounties and gifts continuously pour down without any barrier."

It has been narrated regarding one of our pious predecessors that a certain minister sent to him so many gifts that it would suffice for a period of one year. He said to the messenger, "Return to your master and inform him that I am in the care of such a Master that even if He is angry with me, then too He will not remove His support from me (whereas if the worldly kings and ministers become upset, they will not feel difficult in taking back and asking for past favours which they had bestowed one with).